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CHAPTER VII

The Boundary Lines and their Bearing on Bedouin Migration

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With the conclusion of the First World War and the dissolution of the Ottoman Empire the Syrian Desert was partitioned among four new states: Syria, Iraq, Transjordan and Saudi Arabia.

Epstein states[1] that the political boundary lines impose limitations on the Bedouin who can no longer freely wander over vast areas. In times of severe drought they cannot migrate with their flocks across the border where rains may have been more abundant. As an example he cites the case of a number of large Transjordanian tribes who were accustomed to have their winter quarters in Wadi Sirhan, which is now part of Saudi Arabia. New political conditions force the Bedouin to remain with their herds in the cold plains of Moab and Edom. Epstein, however, fails to explain why the tribes in question could not avail themselves of the provisions made in the Saudi Arabian (Nejd)-Transjordan agreements of 1925 and 1927 for cross-border migrations of the Bedouin. Article 9 of the Treaty of Friendship and Bon Voisinage concluded in 1927 at Jedda between Saudi Arabia and Transjordan reads as follows:

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> "The tribes of the two parties which habitually frequent both sides of the frontier for purposes of grazing or "musabala" shall be free to move from place to place in

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1. Epstein, 1938, p. 229

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the two countries, unless either of the two governments should find it necessary to restrict this freedom of movement in the interest of public order and for the reasons of economic necessity." 1)

The earlier Hadda agreement of 1925 2) mentions specifically the Wadi Sirhan. Artical 4 of the Hadda Agreement reads:

> "The government of Nejd undertake to maintain all established rights, that may be enjoyed in the Wadi Sirhan by tribes not under their jurisdiction, whether such rights appertain to grazing or to habitation or to ownership, or the like. The government of Transjordan undertake to extend identical treatment to Nejd subjects who may enjoy similar established rights in Transjordan territory."

Cross-border migration of the Bedouin tribes is similarly regulated by bi-lateral treaty arrangements between Saudi Arabia and Iraq, Iraq and Syria, Syria and Turkey and wherever such custom has been established.

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In fact, the tribes seem to increase their customary radius of movement whenever necessary. In 1935, for example, a considerable number of the Iraqi Amarat tribe entered Transjordan and even penetrated the Amman region. The Amarat had been at feud with the Transjordanian tribes for centuries, and never before had they been able to cross the frontier unmolested. 3) As recently as 1927 the Amarat raided the Howeitat of Transjordan, whereupon the Howeitat and the Beni Sakr counter-raided the Amarat. 4)

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1. ~~Command Paper 2951~~ Text of Treaty Treaty Series No. 7 1931 No. 369-30 E
2. Command Paper 2566
3. Report, 1935, p. 307
4. Report, 1927, p. 74

8: Neubart S-4 (no date) 1952 M1 Middle East M
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At the beginning of 1929 practically the whole of the powerful 221
Ruala tribe entered Iraqi territory and encamped west of the Wadim area. The Ruala were soon followed by the Sba'a, another great tribe of the Aneseh. These unusual movements were caused by lack of good grazing in Syria.[1]

Political boundary lines thus do not appear to have seriously 131 221 659
affected tribal mobility. On the contrary, public security has enabled tribes to wander beyond their dirah into territories where in the past they would not have dared to camp. The Transjordanian tribes which, according to Epstein, were prevented from migrating to the Wadi Sirhan may have feared to cross the border line. It must be understood that states may sign agreements which the tribes have no intention to observe.

It happened both before and after the establishment of 221 721
frontiers that Transjordan nomads were attacked and plundered in their Wadi Sirhan grazing areas by hostile tribes of Hejaz. Due to the frequency of such occurrences the tribes customarily moving for the winter to the Wadi Sirhan were not forced by the authorities to disarm because their lives and possessions could not be protected by British and local forces while away from Transjordan territory.[2]

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1. Report, 1929a, pp. 35-36
2. Report, 1930, p. 135

648 Political authorities have made no serious efforts to interfere with tribal migrations which follow the law of economic need. The governments stopped raiding, but not grazing.

With the establishment of public security, tribal movements have been facilitated where fears of attack may have prevented them before.[1]

Stoppage of raiding, plunder and extortion as affecting Bedouin economy

721 Raids fulfilled a definite economic function in Bedouin 434 society. Especially in times of drought, the booty taken in raids constituted, according to the Bedouin way of thinking a welcome means of income. In reality, however, the desert people did not suffer a great economic loss from the stoppage of raiding. In speaking of raiding Major Glubb correctly states that "some become rich, some were ruined; there is a net loss on the whole."[2]

More significant was the economic loss incurred to the Bedouin when imposition of khuwa was outlawed.

434 The economic situation of the Bedouin on the whole was not 131 seriously affected by the establishment of political boundary lines and enforcement of public security. Economic adjustments were made within the pastoral economy where the decline of the demand for the camel made this necessary.

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1. However, in spite of the vigorous actions of the Saudi regime raiding in the Arabian Desert has not yet been completely stopped.
2. Glubb, 1935, p. 22

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coming in from the desert and moving northward, can be observed in the geographic distribution of the population of Transjordan. The Southern Ma'an district and the parts east of the Hejaz railway are the domains of the Bedouins. Southern Balqa and the entire Ezrak district are inhabited by semi-nomads, already settled on the land, but still living in tents and retaining their tribal organization. In Ajloun and the northern part of Balqa the settled villager predominates.

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b. external factors and planned change 166X

Bedouin settlement on land considerably progressed under the impact of:

a. development of the area with subsequent limitation of pasture lands

b. the measures of the governments

c. the examples of the sheikhs and their attempts to settle the tribesmen

CHAPTER X

Tribal Land and the Rule of the Sheikh in Bedouin Settlement Since the 19th Century

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With the introduction of the Land Registration Law of 1859 most of the tribal land in the Ottoman Empire became the property of the sheikhs.

The individual tribesmen as well as the settled villagers

12: Glubb G-3 (1930-1946) 1948 MG1 Jordan MG1
Baddawi's MSS

J 122 followers. I took with me only a single servant and we bought two inferior riding camels for £15 each from a tribal encampment near Ramadi. My expenses were limited to the purchase of these two camels and a cheap suit of Arab clothing.

B 181 The most striking attribute of the bedouin of twenty-five years ago was his bold frankness and democracy. Perhaps because he lived in a great open country, he more often than not spoke in a rather loud voice. He was no respecter of ranks or dignities, and addressed everybody by his first name. If he did not know it, he would accost the stranger in stentorian tones with the greeting, "Peace be upon you, O man!" In 1921, when King Feisal of Iraq paid his first visit to Ramadi, a number of tribesmen introduced to him greeted him without ceremony but with perfect urbanity as "O Feisal!"

This absence of ceremony held nothing of unseemly familiarity or bad taste. It was purely naive. It had never occurred to the Arab tribesman that classes existed. A barefooted bedouin in a ragged cloak would walk up to a king, shake him by the hand and wish him good morning, completely disregarding the merriment or horror of the whispering courtiers.

B 181 622 Before the days of governments, the tribal chiefs fulfilled some of the tasks of administration. They made war and peace on behalf of their tribes; usually, it is true, preferring war. But to the defenceless traveller they provided protection from the depredations of their followers.

B 101 131 The Syrian desert between the Euphrates and the Wadi as Sirhan in Trans-Jordan is entirely occupied by Aneizah. So numerous is this tribe that it has itself split into several subdivisions under independent chiefs, who in those days were not infrequently at war with one another. Of these subdivisions, the Amarat occupied the eastern half of the desert and owed allegiance to Iraq. But the second half of our journey would take us across the area of the Ruwallah, who were subjects of Syria.

B 622 I decided to go first to the tent of Fahad ibn Hadhdhal, the great shaikh of the Amarat division of the Aneizah. So noble was Ibn Hadhdhal by descent that he was sometimes called the father of the Arabs. The great tribes of Aneizah had been in occupation of the Syrian desert for less than 200 years, having

22:Rasvan T-5(ca. 1911-1930)1930 MJ1 Saudi Arabia
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TRIBAL AREAS AND MIGRATION LINES OF THE NORTH ARABIAN BEDOUINS

Carl R. Raswan

[With separate map, Pl. V, facing p. 502]

SINCE 1911 the writer has spent a total of about seven years among the Bedouins. The main purpose of his repeated visits to northern Arabia has been the breeding of Arab horses and study of their history. Incidentally he has been impelled to determine as accurately as possible the *diras* or pasture districts of the various Bedouin tribes.

The accompanying maps are based largely upon personal observations and inquiries among the 'Anese, Shammar, Shararat, Huetat, Beni Sakhr, and other tribes, supplemented by data gleaned from Doughty's "Travels in Arabia Deserta" and more especially from Alois Musil's works. While the maps are in no sense final or complete, the writer is confident that their delineation of the tribal areas is more accurate than that shown on any previous maps.

Definite Boundaries

The migrations of the Bedouins are not arbitrary, aimless wanderings in the wilderness. Well defined landmarks limit them. Tribes related by blood ties may frequently use the same districts together at certain seasons of the year. One tribe may conclude a treaty with strangers, permitting the latter to use its pastures and watering places for a specified period. Or else a powerful tribe, like the Ruala, may invade an enemy's territory without warning. In this case constant bickering, raiding, and skirmishing is the inevitable result.

A great northward shift of the Shammar and 'Anese nomads took place during the first part of the seventeenth century, and the existing apportionment of the tribal areas was at that time roughly established. The boundaries which the various tribes now claim as their own and which are marked by water holes, variations in the desert surface (as between lava rock, gravel, red sand, etc.), dry watercourses, solitary hills, mountain ranges, cultivated tracts, and the like, have been definitely fixed since the beginning of the last century. Some of the more important of these landmarks are shown on Plate V, facing p. 502.

As a typical example of a tribal area let us examine the *dira* of the 'Amarat tribe of the 'Anese "nation" (Fig. 1). The eastern limit

22:Raswan T-5(ca. 1911-1930)1930 MJ1 Saudi Arabia
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of their wanderings approaches close to Baghdad, Kerbela, and An-Nejef. To the south, in seasons of sufficient rain, they pasture their herds on the tract of Al-Hejera; but when rain is scanty they move westward and thence northward around the southern and western edges of Al-Wudiyan. Thence, crossing Wadi al-Ghadaf, Wadi al-Hazimi, and Wadi Hauran (near Ar-Rutba, now a military outpost of 'Iraq) they reach their northern limits at the base of the mountains Abu Rijmen and Jebel Bishri between As-Sukhne and Deyr az-Zor. Within this *dira* lie the boundaries of the pasture districts of other tribes. In the north the Fed'an range as far south as 'Aqlat Shuab (where their great chief Turki ibn Mheyd lies buried), and the Sba'a go south to Wadi al-Ghadaf. The Fed'an and Sba'a are brother tribes, of the same blood as the 'Amarat, and all three unite when one is attacked by outsiders. The territory of the Ruala, also related by blood to the 'Amarat, overlaps that of the latter in Al-Wudiyan and Al-Hejera; and on the south Al-Hejera is also occupied by the Shammar (Fig. 2). In addition, the 'Amarat share part of their *dira* with 'Aqeydat, Dleym, and Khaza'el (Fig. 3), tribes of the second rank, despised by the strong Bedouins of noble blood, with whom, however, they are occasionally allowed to migrate.

Relation to Natural Features

Since very early times three great natural features have borne a close relation to the territorial subdivision of the major nomadic nations of northern and central Arabia. The first is a well defined depression that cuts across the entire peninsula from the Red Sea at Al-Wejh to Basra and is marked by the irregular lines of Wadi Humdh to the west and of Wadi Ruma' and its continuation, Al-Baten, to the east. The watershed between these two systems of wadies lies east of Khaybar in Jebel Abyadh. The ancient Bedouin tribes occupying areas north of this depression are now represented also in Syria and Mesopotamia, but those with pastures south of the depression appear to have remained in central Arabia.

The second great natural feature is the Nafud sand desert and its principal outliers, Al-Labbe and Ad-Dhana. The sands of the last reach south across Wadi Ruma' and, extending between Hufhuf and Riyadh, finally connect with the boundless southern sands of the "Empty Quarter." These *nafuds* have always constituted natural limits for the migrating nomads and their herds. During winter and spring they are healthful country: out of the sands, moistened by the rains, springs up a fragrant pasture growth, and the bushes sprout forth life-giving leaves and flowers; but at other seasons all is a desolate waste. On rare occasions the nomad nations whose normal ranges lie far north in Syria return to this cradle of their race. The northern

22:Raswan T-5(ca. 1911-1930)1930 MJ1 Saudi Arabia
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settlers, and the 'Amarat might ultimately be induced by the government of 'Iraq to settle in Mesopotamia after the new irrigation projects have been developed. The Ruala would undoubtedly hold out the longest against any such policy, many of them preferring to perish in skirmishes or return to their brothers in central Arabia rather than adopt the life of the settlers. The Weld 'Ali sheep breeders would settle in the neighborhood of Homs and Hama', and the camel breeders among them would remain with the Ruala.

Three hundred years have sufficed to bring the Bedouin tribes who left their central Arabian homeland to the brink of an abyss in which all the romance, beauty, and liberty of their nomadic life will disappear. Whatever one may think about the "backward, medieval, puritanical" rule of Ibn Sa'ud, the domain of this Wahhabi descendant of the Zana Muslim will some day be the last refuge for the few true Bedouin clans that love the old, free, glamorous, roving life better than the stale and degrading existence of the settlers in territories under French or British control.

NOTES ON THE MAPS[1]

Plate V shows tribal boundaries, natural features, and place names. Owing to the confusion resulting from the overlapping of the tribal areas, Figures 1, 2, and 3 have been added representing these territories as differentiated by shading. On these maps reference numbers are given to the following notes explaining certain points of interest in connection with the movements of each tribe. The place names mentioned in these notes will all be found on Plate V.[2]

Detailed tables revealing the internal subdivisions of the various tribes into subtribes, clans, etc., will be found in "A Handbook of Arabia," pp. 45–95, and also scattered through the various volumes of Alois Musil. In many instances these classifications do not correspond. Since the pages on which the tables are found in Musil's publications are not readily determined from the indexes, the following references are included for the benefit of those wishing to make a critical study of the organization of the tribes whose territories are shown on the accompanying maps:

Figure 1. 'Anaze Tribes. Zana Muslim, including the Ruala and Weld 'Ali, A. D., pp. 14–16; Weld 'Ali, A. D., p. 84. 'Amarat, A. D., p. 52. Fed'an, A. D., p. 55. Sba'a, P., pp. 55, 91. Weld Sleyman, N. N., p. 93.

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[1] On the maps and in the text of this article Musil's renderings of the spelling of place names and tribal names have, in general, been followed. The transliteration, however, follows the English rather than the continental scheme, even in quotations from Musil's works.

[2] The abbreviations are as follows:

A. D., Alois Musil: *Arabia Deserta, Amer. Geogr. Soc. Oriental Explorations and Studies No. 2.* New York, 1927.

A. P., *idem:* Arabia Petraea, 3 vols., Kaiserliche Akad. der Wiss., Vienna, 1908.

M. E., *idem:* The Middle Euphrates, *Amer. Geogr. Soc. Oriental Explorations and Studies No. 3.* New York, 1927.

N. E., *idem:* The Northern Hejaz, *ibid. No. 1.* New York, 1926.

N. E., *idem:* Northern Nejd, *ibid. No. 5.* New York, 1928.

P., *idem:* Palmyrena, *ibid. No. 4.* New York, 1928.

Handbook, "A Handbook of Arabia," Vol. 1, General, compiled by the Geographical Section of the Naval Intelligence Division, British Admiralty, London, 1916[?].

Doughty, C. M. Doughty: Travels in Arabia Deserta, 2 vols., London, 1888; 3rd edition, 1921.

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102 131 *Figure 2. Shammar and Related Tribes.* Northern Shammar, Handbook, p. 78. Tuman, N. N., p. 32 (according to Handbook, p. 80, these are listed as a subtribe of the Aslam). Aslam, N. N., p. 33. 'Abde, N. N., pp. 32–33. Sinjara, N. N., pp. 31–32. Zefir, Handbook, pp. 81–83.

Other Major Tribes. 'Umur, P., p. 24. Beni 'Atiyye, N. H., p. 235. Beli, N. H., p. 211. Jeheyna, Handbook, p. 63. Harb, Handbook, pp. 64–67. 'Ateyban, Handbook, pp. 67–69. 'Ajman, Handbook, pp. 85–87. Muteyr, Handbook, pp. 83–84.

Figure 3. Tribes of the Second Rank. Jbur, M. E., p. 83. Hadediyyin, P., p. 151. Sha'ban: 'Afazle subdivision, M. E., p. 186; Welde subdivision, M. E., p. 188. 'Aqeydat, M. E., pp. 73–74. Dleym, M. E., pp. 143–144. Beni Tamim, M. E., p. 139. Zoba', M. E., p. 127. Khaza'el: Beni Selame division, M. E., p. 107. Fua're, P., p. 37. Sleyb: Al'Isa subdivision (the Sleyb are scattered over northern Arabia; some of their subdivisions and areas are indicated in A. D., p. 231). Kuakbe, A. D., p. 16. Beni Sakhr, A. P., Vol. 3, pp. 112–119. Shararat, A. D., p. 136. 'Imran, N. H., p. 79. Huetat ibn Jazi, N. H., pp. 6–7; A. P., Vol. 3, pp. 51–54. Huetat ibn Jad, N. H., p. 69; A. P., Vol. 3, pp. 54–55. Huetat at-Tihama, N. H., p. 129; A. P., Vol. 3, pp. 48–49. Humeyda, Handbook, p. 59; A. P., Vol. 3, p. 103. 'Amarjn clan, A. P., Vol. 3, pp. 58–59.

FIGURE 1, 'ANEZE TRIBES

101 1. The inhabitants of Hama' and Homs entrust their flocks to the 'Ayde and
102 Hsene groups of the Weld 'Ali. The sheykh At-Tayyar of the Weld 'Ali owns houses in Homs. Sheykh Hmed, and Al-Buer (see A. D., pp. 390–391).
162 2. North of Al-Barde are good lowland spring pastures of the Sba'a.
619 3. Near 'Aqlat Shuab is buried Turki eben Mheyd, Fed'an chief (A. D., p. 62).
4. Near Al-Baghdadi is a garden belonging to Ibn Hadhdhal of the 'Amarat tribe.
131 5. The lowland of Ar-Roza "is in cultivation and belongs to the head chief Fahad ibn Dreym ibn Hadhdhal of the 'Amarat tribe. His fortified farm, Al-Qseyr, is at the southeastern edge of the fields, and he maintains a small house at the spring of Al-'Eaele" (A. D., p. 339).
6. The 'Amarat camp between Al-Felluje and Baghdad in August and September; later they go to Kerbela.
7. The family of Ibn Hadhdhal have houses at Kerbela and Remas (see A. D., p. 258).
8. Al-Hamad and Al-Wudiyan are the winter pasture grounds of the Ruala in years of sufficient rain; if the rains do not suffice they go to the eastern borders of the Nafud or to the vicinity of Teyma'.
9. "From the end of June until the end of August the Ruala pasture in An-Nuqra." This summer pasture is called *mugis*. After September they leave for Al-Hamad and Al-Wudiyan (A. D., p. 408).
10. The people of Nasib pay tribute to Nuri ibn Sha'lan, head chief of the Ruala, when the Ruala return from Nejd in June (A. D., p. 353).
11. Libben is visited in lean years by the Ruala.
12. Some Muahib of the Qrmza subdivision of the Sba'a tribe camp with the Beni Sakhr; others with the Beli (see Figs. 2 and 3).
13. Route taken by the northern Weld 'Ali to their southern relatives on the Ruala *dira* (pasture districts).
14. The Huetat sometimes camp with the Ruala in this region.
15. In times of peace the Âl Dughman clan of the Ruala camp in this vicinity (see N. N., p. 12).
16. The well of Hebeke in the district of Al-Hazl or Al-Hzul once belonged to Ibn Bneyye of the Âl Sha'lan family of the Âl Mur'az clan of the Ruala (A. D., p. 15; N. N., p. 13).
17. Al-Ma'aniyye belongs to the 'Aneze, not to the Shammar (N. N., p. 32).

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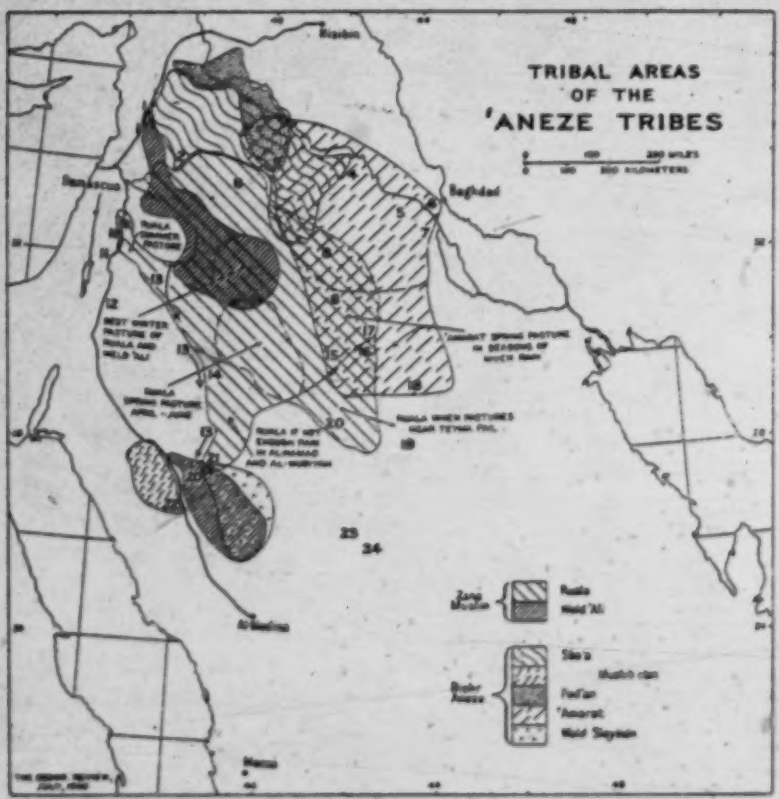

FIG. 1

18. The Hejera is the spring pasture grounds of the 'Amarat, Sinjara Shammar, Zefir, and even of the Muntifeq in seasons of plentiful rain.
19. Teysiyyet 'Aneze at one time belonged to the Dahamshe branch of the 'Amarat (A. D., p. 52; N. N., p. 26).
20. The southern Weld 'Ali and the Âl Mur'az clan of the Ruala join when the pastures southwest of Teyma' fail and go together into Al-Labbe and Al-Hamad (see A. D., p. 180).
21. When there is not enough rain in Al-Hamad and Al-Wudiyan the Ruala go to the vicinity of Teyma' and the northern Nafud. When they leave, their enemies (for example, Shararat, Weld Sleyman, Hteym, and Beni 'Atiyye) may take their place (A. D., p. 143).
22. "The best valleys upon both sides the Harra, next el-Hejr, are sown all years by some of the Mowâlib Arab. Their harvest up, they strike the hamlets of tents, and with their cattle go forth to wander a while as the nomads" (Doughty, Vol. 1, p. 234).
23. Samira was formerly in the *dira* (territory) of the Ruala; the Harb and Beni Salem (Weld Sleyman) were taxed here by Ibn Rashid (Doughty, Vol. 2, p. 301).
24. Ibn Rashid taxed the Weld 'Ali at Al-Fuara (*ibid.*).

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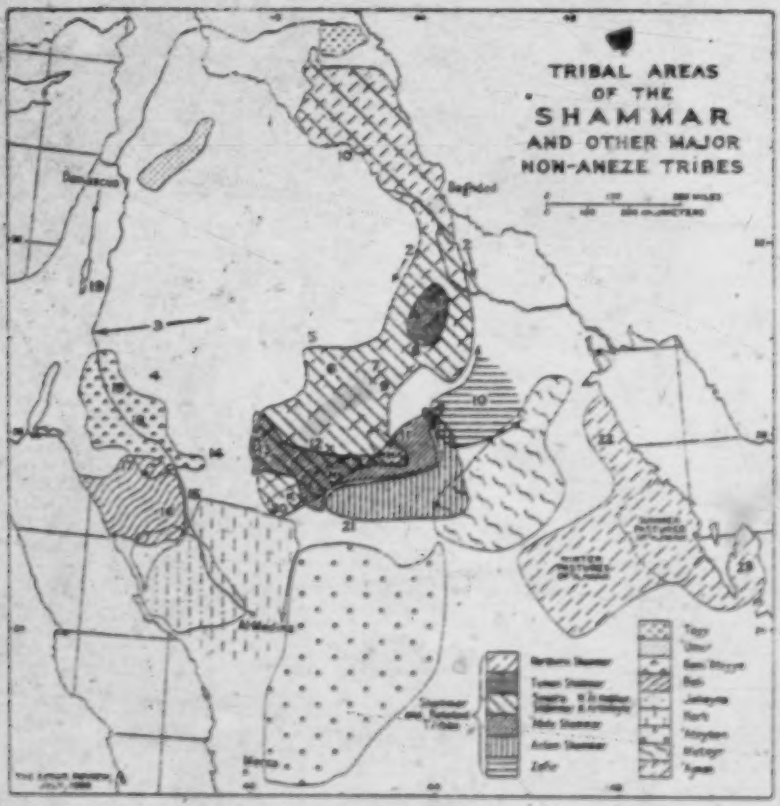

Fig. 2

FIGURE 2, SHAMMAR AND RELATED TRIBES

1. The Northern Shammar trade at Deyr az-Zor and have their agent (*wagil*) there.
2. In certain years when the winter pastures are good the Northern Shammar migrate to Nejd.
3. The country between Ma'an and Wadi Sirhan after April is war territory between the Huetat and their enemies, the Sharārat, Beni Sakhr, and Shammar (see N. H., p. 14).
4. Until the rain pools have dried up (end of April) the Huetat ibn-Jazi encamp near the mountains Al-Hamar and Al-'Afar in territory which belongs to the Sharārat (N. H., p. 13).
5. Shammar are sometimes found in the vicinity of Al-Bueytat (see A. D., pp. 214–215).
6. Early summer camping grounds of the Sinjara Shammar.
7. Al-Hazl (Hzul): summer camping place of the Sinjara Shammar.
8. Cairn marking the grave of Bender, a chief of the Zmeyl clan of the Tuman tribe (N. N., p. 193).
9. See Fig. 1, note 18.

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FIG. 3

10. The principal center of the Zefir, kinsmen of the Shammar, is near the Persian Gulf, but they have been known to raid as far north as 'Ana.
11. Al-Khasra: "There are upwards of eighty wells at Al-Khasra, from eight to ten fathoms deep. They belong to clans of the 'Abde tribe [of the Shammar] who pitch their camps by them in the hot summer" (N. N., p. 27).
12. Umm al-Qulban: "The eight huts of this hamlet belonged to [the Shammar emir] Ibn Rashid, who, with Fahhad al-Qfe'i as supervisor, used to rear mares there" (N. N., p. 147).
13. The Shammar claim as their "home" the land east of Misma.
14. See Fig. 1, note 21.
15. See Fig. 1, note 22.
16. See Fig. 1, note 12.
17. Al-Jau forms the best winter encampment of the Beli and their enemies (N. H., p. 214).
18. The Beni 'Atiyye trade in Tebuk; and their head chief, Ibn 'Atiyye, has property there (see N. H., pp. 152, 161).
19. The Beni 'Atiyye send men in July to Kerak, Tafile, or Madaba to sell their camels there and buy barley (N. H., pp. 155–156).
20. The 'Amud clan of the Shammar "number about five hundred tents and usually

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camp on the southwestern border of the 'Eja mountains." They were "at one time subject to the reigning family of Āl Jarba, who have emigrated to Mesopotamia together with their clans. The 'Amud have remained in their original homeland and joined the Sinjara" (N. N., p. 94).

21. See Fig. 1, note 23.
22. *Dira* of the Beni Khaled, also used during certain seasons by the 'Ajman.
23. *Dira* of the Beni Hajr, also used during certain seasons by the 'Ajman.

FIGURE 3, TRIBES OF THE SECOND RANK

1. Humeyda: The "Beni Hameydy," said by Doughty (Vol. 1, p. 26) to be "possessors of the most excellent strains of Arab horses, and in this fresh and plain country there is always plenty of wild pasture."
2. "The Beni Sakhr and the Huetat have no strictly defined frontiers, and when in the territory of the settlers both tribes often lay claim to the same settlements and exact payment from the same settlers. This proceeding generally results in skirmishes" (N. H., pp. 13–14).
3. See Fig. 1, note 12.
4. See Fig. 2, note 3.
5. After the end of April the Huetat ibn Jazi camp in this vicinity.
6. See Fig. 2, note 4.
7. See Fig. 1, note 14.
8. "The head chief Abu Tqeqa [of the Huetat at-Tihama] generally resided in the settlement of Zbe'" (N. H., p. 129).
9. See Fig. 1, note 21.
10. Two-thirds of the 5000 inhabitants of Hit come from the Dleym tribe (M. E., p. 27).
11. Al-Khazra: the property of Zaher, chief of the Moghara clan of the Khaza el tribe (A. D., p. 369).

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/The map following p. 502 should be assembled according to the plan given below:

a	b
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following p 502 (a).

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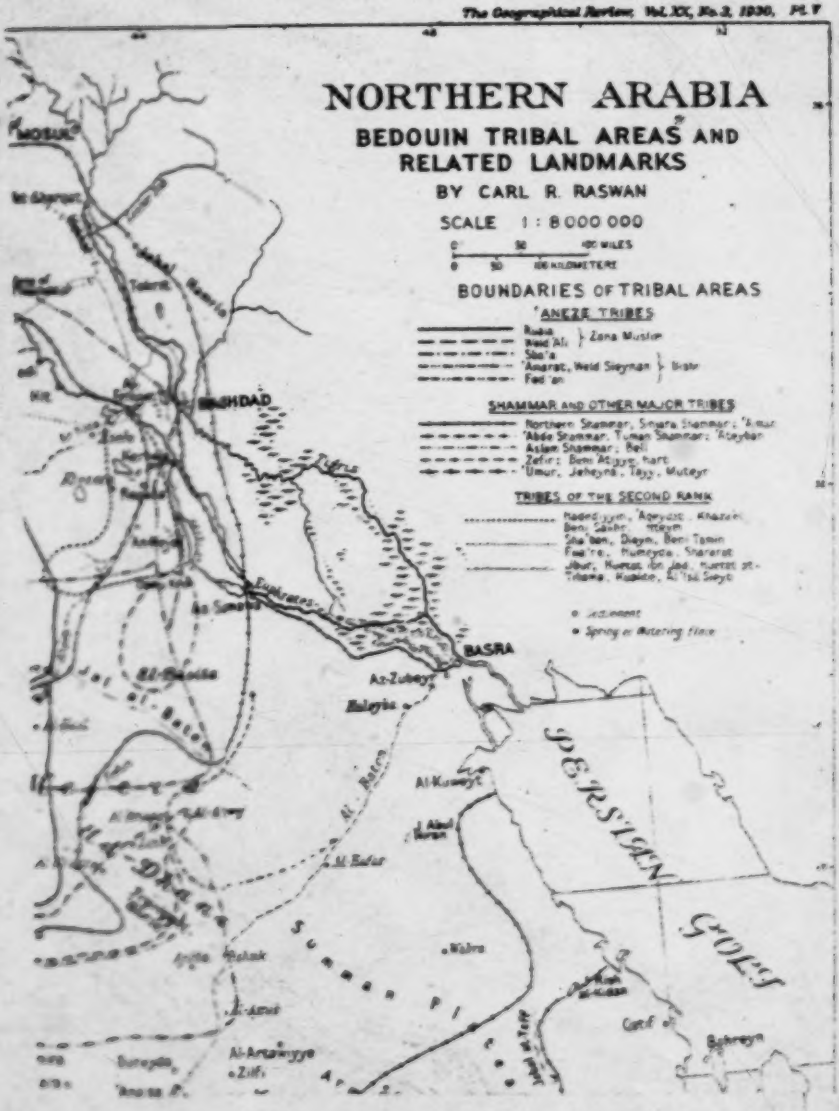
The Geographical Review, Vol. XX, No. 2, 1930, Pl. V



following p. 502 (b)

22:Raswan T-5(ca. 1911-1930)1930 MJ1 Saudi Arabia
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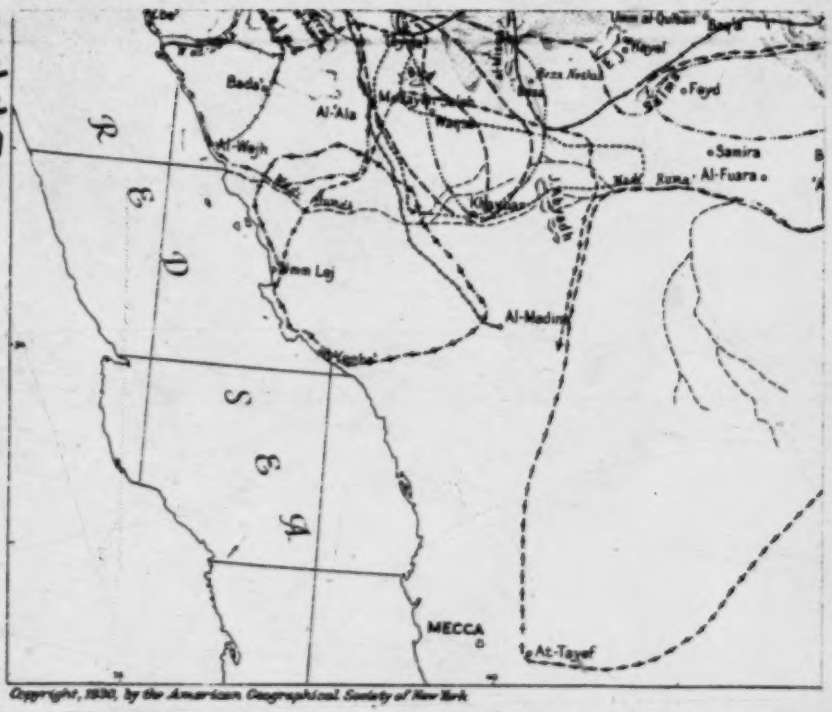
101
102
162
619
131



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following p 502 (c)

22:Raswan/ ~~1–5~~(ca. 1911-1930)1930 MJ1 Saudi Arabia
Bedouin MJ4

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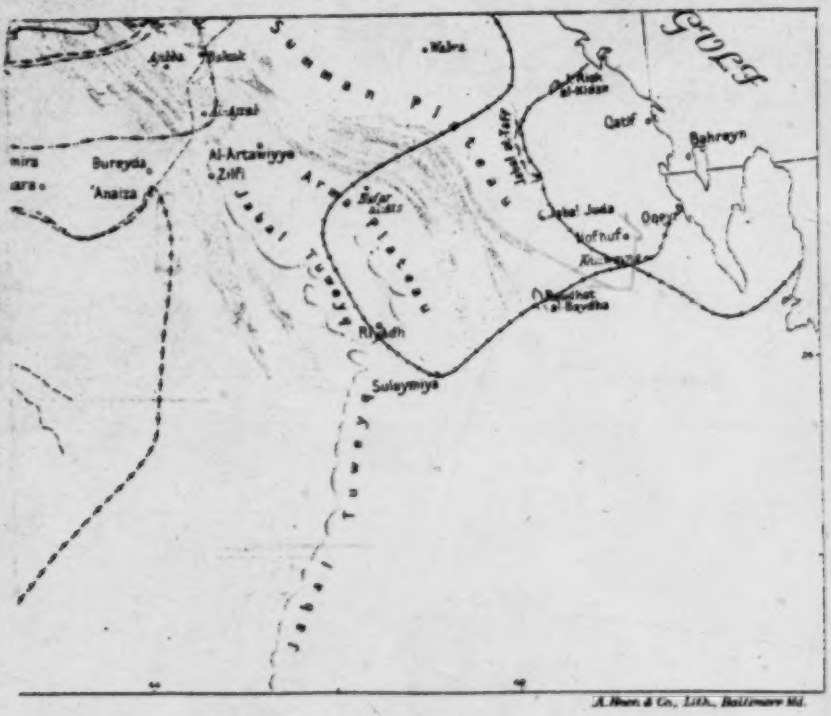

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following p 502 (d)